

THE MEANING OF JIHAD

—Dr. K. V. Paliwal

First Edition : Ram Navami Samvat, 2064, March 2007

Price : Rs. 10/-

ISBN : 81-86970-31-2

HINDU WRITER'S FORUM

129 B, MIG Flats
Rajouri Garden
New Delhi-110027

The Meaning of Jihad

In recent years, thousands of innocent people have been killed in the name of Jihad in New York, London, Madrid, Bombay, Delhi and elsewhere by the Islamists. The Jihadis used various means such as highjacking and exploding of civilian aeroplanes, suicide and car bomb blasts, in the crowded public places, hotels, places of worship, temples, local trams, trains, public transport systems, centres of political activities such as Parliament House and embassies, main business centres etc.

Such heinous acts and killings of inoffensive common people carried out by Islamists to solve the religio-political problems, were condemned throughout the world, by rational persons. In an anxiety, they ask, is Islam a human religion which permits killing of common innocent people? On the other hand, the Muslims claim that 'Islam is a religion of peace, and Jihad is pious, pure, and a religious duty of the Muslims.'

In view of the conflicting views expressed by the Muslims and the Jihadi activities actually carried out by the Islamists, it has become of paramount importance to understand the meaning and true nature of the Islamic 'Jihad', particularly in relation to the non-Muslims and their countries.

The word 'Jihad' is derived from the Arabic word '*Juhd*' which means 'to strive', 'to make effort'. But the Islamic word for Jihad in the religious sense is '*Jihad-fi-sabillah*' which means 'Jihad for the Cause of Allah' or 'in the Way of Allah'. (*Jihad Fixation* p.11). It is not for any personal or worldly gain of the believer and is fully devoted and waged 'for the Cause of Allah'. And in this very sense it has been used in Quran and other Islamic Scriptures.

There is consensus of opinion amongst researchers of Quran that no other particular action has been stated in such great detail in Quran as Jihad. In Quran itself, the term *Jihad-fi-sabillah* has been used twentysix times. Similarly the specific word qatal (fighting) has been used seventynine times in Quran. (*Jihad Fixation* p. 40). According to More (p. 336) out of twentyfour suras revealed to Prophet Muhammad in Medina (622-632 AD), nineteen of them are related to Jihad. These are 2, 3, 4, 5, 8, 9, 22, 24, 33, 47, 48, 49, 57 to 61, 63 and 66. Out of these Brigadier S.K. Malik used seventeen suras in his book 'Quranic Concept of War' to explain the rules and virtues of Jihad.

Some apologists of Islam argue that the word 'Jihad' simply means 'effort', 'strive', 'struggle' and not in the sense of fight and kill. But according to the translation of Holy Quran by Abdullah Yusuf Ali (1934 edition), which is considered an authentic English translation of the Quran by the scholars, the words strive, fight and slay have been simultaneously and interchangeably used for Jihad in several ayats as below :

(i) 'Those who believe and those who suffered and *fought* (and *stroved* and *struggled*) in the Path of Allah-they have the hope of the Mercy of Allah' (2 : 218).

(ii) 'And those who *strive* and *fight* in the Cause of Allah with their goods and their persons, Allah hath granted a grade higher...' (4 : 95)

(iii) Those who were left behind (in the Tabuk expedition) rejoiced in their sitting back behind the Messenger of Allah : they hated to *strive* and *fight* with their goods and their persons, in the Cause of Allah : they said, "Go not forth in the heat." Say : The fire of Hell is fiercer in heat", if only they could understand." (9 : 81)

We have noted eightythree ayats in Quran in which the word fight has been used in relation to Jihad for the Cause of Allah as translated by A. Yusaf Ali.

Jihad, being the pivot of Islam, has been very widely studied and explained by Muslim as well as non-Muslim scholars of Islam throughout the world. Since it is an Arabic word, it has no synonym, and cannot be translated in a word as such. So it has been defined and its spirit has been explained by the academicians (Robert, 73-78).

Therefore, an attempt has been made here to present the meaning of the word 'Jihad' as given in the international dictionaries, encyclopedias, Islamic Jurisprudence (law books) and also both by Muslim and non-Muslim scholars, without our any comment, whatsoever; and the readers are free to make their own conclusions.

Dictionaries

1. Webster's Third New International Dictionary, (p. 1216)

A holy war waged on behalf of Islam as a religious duty; a bitter strife or crusade undertaken in the spirit of a holy war.

2. Webster's New Twentieth Century Dictionary, (p. 985).

A Moslem holy war; campaign against unbelievers or enemies of Islam.

3. Webster's New International Dictionary, (p. 1336)

A religious war against infidels or Muhammadan heretics.

4. The American College Dictionary, (p. 657)

A war of Muhammadans upon others, with a religious object.

5. The American Heritage Dictionary of the English Language, (p. 704)

A Moslem holy war against infidels.

6. The Oxford Dictionary, vol. v (p. 583)

Struggle, contest, specially one for the propagation of Islam, a religious war of Muhammadans against unbelievers in Islam inculcated as religious duty by the Quran and the Traditions.

7. The Random House Dictionary of the English Language, (p. 1020)

A holy war undertaken as a sacred duty to Muslims.

8. Universal Dictionary of the English Language, (p. 631)

"Contest, war" A Muhammadan war against unbelievers, campaign against the enemies of Islam.

9. *Britannica World Language Dictionary*, (p. 686).

A religious war of Moslems against the enemies of their faith.

10. *Collins Cobuild English Language Dictionary*, (p. 781)

A holy war which Islam allows merely to fight against those who reject its teachings.

11. *Longman Dictionary of the English Language*, (p. 849).

A holy war waged on behalf of Islam as a religious duty.

12. *The Harper Dictionary of Modern Thought*, (p. 327)

(“Holy War”). A fundamental tenet of traditional Islam obliging the believer to fight the unbeliever until the latter embraces either Islam or the protected status accorded only to those whose religions are based on written scriptures (*i.e.*, Jews, Christians, Sabaeans), the “People of the Book”. A Jihad must be officially proclaimed by a recognized spiritual leader.

13. *T.P. Hughe's Dectionary of Islam*. (p. 243).

“Jihad, ‘An effort, or a striving’”. A religious war with those who are unbelievers in the mission of Muhammad. It is an incumbent religious duty, estalished in the Quran and in the Traditions as a divine institution, and enjoined specially for the purpose of advancing Islam and of repelling evil from Muslims.

When an infidel's country is conquered by a Muslim ruler, its inhabitants are offered three alternatives :

(1) *The reception of Islam*, in which case the conquered become enfranchised citizens of the Muslim state.

(2) *The payment of a poll-tax (Jizyah)*, by which unbelieveres in Islam obtain protection, and become Zimmis, provided they are not the idolaters of Arabia.

(3) Death by the sword to those who will not pay the poll tax.

2. Encyclopedias

Let us also see what the world Encyclopedias say about Islamic Jihad.

1. *The Cambridge Encyclopedia*, (p. 637)

The term Jihad is used in Islam for “holy war”. According to the Koran, Muslims have a duty to oppose those who reject Islam, by armed struggle, if necessary, and Jihad has been invoked to justify both the expansion and defense of Islam. Islamic states pledged a Jihad against Israel in the Mecca declaration of 1981, though not necessarily by military attack.

2. *The Encyclopedia of Islam* (ed) Emile Tyan.

Jihad consists of the military action with the object of the expansion of Islam. This reference work dismisses as “wholly apologetic” the idea that Jihad is undertaken only in self-defence, for this disregards entirely “the previous doctrine and historical tradition as well as the texts of the Quran and the Sunna.

3. *The New Encyclopedia Britannica*. (vol. 6)

Jihad, also spelled Jehad, Arabic Jiohad ("fight or battle" a religious duty imposed on Muslims to spread Islam by waging war; Jihad has come to denote any conflict waged for principle or belief and is often translated to mean "holy war".

Islam distinguishes four ways by which the duty of Jihad can be fulfilled; by the *the heart, the tongue, the hand, and the sword*. The first consists in a spiritual purification of one's own heart by doing battle with the devil and overcoming his inducements to evil. The propagation of Islam through the tongue and hand is accomplished in large measure by supporting that which is right and correcting what is wrong. The fourth way to fulfil one's duty is to wage war physically against unbelievers and enemies of the Islamic faith.

Those who professed belief in a divine revelation—Christians and Jews, in particular—were given special consideration. They could either embrace Islam or at least submit themselves to Islamic rule and pay a poll and land tax. If both options were rejected, Jihad was declared.

4. *The Encyclopedia Americana International Edition*, (vol. 16 pp. 91-92).

Jihad, an Arabic word meaning, "struggle". As a religious duty theoretically laid upon all followers of Muhammed, jihad is based on the concept that the Islamic faith, since it is of universal validity, must be spread to all mankind, by force of arms if necessary. In classical Islam jihad was to be directed against "People of the Book" (that is, possessors of authoritative sacred writing, above all Jews and Christians) until they submitted to the political authority of Islam, and against idolaters until they become Muslims. Sufi mystics, however, often considered Jihad as a spiritual struggle against the evil within the self.

5. *Academic American Encyclopedia*, (p. 418)

In Islam, the duty of each Muslim to spread his religious beliefs is termed 'Jihad'. Although the word is widely understood to mean a "holy war" against non-believers, Jihad may also be fulfilled by a personal battle against evil inclinations, the righting of wrongs, and the supporting of what is good.

6. *Collier's Encyclopedia* (vol. 13, p. 587)

Jihad, from an Arabic verb meaning to struggle and persevere, denotes, in the history of Islamic civilization, religious war waged against heretics, unbelievers, and the enemies of the state or the community of Muslims. In early Islamic phenomenon, it bears a strict relation to the spread of the faith by Muslims arms. It was a duty to the Kharijites, a band of warlike rebels, and Jihad was considered an obligation or command; and by them it was ranked as a sixth pillar of religion.

7. *The Concise Encyclopedia of Islam*, (p. 209)

"Holy war", a Divine institution of warfare to extend Islam into the *dar al-harb* (the non-Islamic territories which are described as the "abode of struggle", or of disbelief) or to defend Islam from danger. Adult males must participate if the

need arises, but not all of them, provided that "a sufficient number" (*fard al-kifayah*) take it up.

An important precondition of Jihad is a reasonable prospect of success, failing which a Jihad should not be undertaken. According to the sunnah, a Jihad is not lawful unless it involves the summoning of unbelievers to belief, and the Jihad must end when order is restored that is, when the unbelievers have accepted either Islam or a protected status within Islam, or when Islam is no longer under threat. It is impossible to undertake a Jihad against Muslims.

8. *Encarta Encyclopedia.*

"Jihad, in Islam, the spiritual struggle against evil. Jihad is the duty of all main stream Muslims, or Sunnites. There are four ways they may fulfil a Jihad : by the heart, the tongue, the hand, and the sword. These refer to the inner, spiritual battle of the heart against vice, passion, and ignorance; spreading the word of Islam with one's tongue; choosing to do good and avoiding evil with one's hand; and waging war against non-Muslims with the sword.

Islamic law divides the world into *dar-al-Islam* (abode of Islam) and *dar-al-harb* (abode of war—that is, of non-Muslims' rule). Most modern branches of Islam stress the inner, spiritual Jihad. But Islamic law also states that all nations must surrender to Islamic rule, if not its faith. Until that time, all adult, male, and able-bodied Muslims are expected to take part in hostile Jihads against non-Muslim neighbors and neighboring lands. The Quran states that those who die in this type of Jihad automatically become martyrs of the faith and are awarded a special place in heaven.

For Muslims, there exist two kinds of non-Muslim enemies : *kafir* (non-believers in Islam) and *ahl-al-Kitab* (People of the Book). Kafir, such as Buddhists and Hindus, must either convert to Islam or face execution. Once converted to Islam, it is a capital offence to renounce the faith. People of the Book include Jews, Christians, and followers of Zoroastrianism. These people need only submit to Muslim political authority to avoid or end a Jihad. They may keep their original faith, but their status becomes *dhimmi* (a 'protected' non-Muslim) and they must pay a prescribed poll tax.

In contrast to main stream Sunnites, Muslim groups such as the Imami and Bohora Ismaili-Shiates are forbidden from participating in a hostile Jihad. These sects believe the only person legitimately capable of conducting such a Jihad, is their Imam, or spiritual leader."

3. Islamic Laws

The scholars of Islamic laws, fiqh (jurisprudence) have agreed that Jihad in Shari'ah term means "to fight in the path of Allah or anything aiding this course." However the term Jihad has been explained by the four major schools of fiqh as follows says Imam Saraski:

1. Maliki Fiqh (715-795 A.D.) : Jihad means, Muslims are to fight the Kafir to advance Allah's religion.

2. Shafiyi Fiqh (767-820 A.D.) : The meaning of Jihad in Shariah terms is to make utmost effort in fighting in the path of Allah.

3. Hanbali Fiqh (780-855 A.D.) : Jihad means to fight the unbelievers (*fadhail-e-Jihad*).

4. Hanafi Fiqh (699-767 A.D.) : Jihad means to be involved in fighting in the path of Allah by one's life, wealth and speech. It is further explained as : 'to call the unbelievers towards the true religion of Islam and to fight against them, if they are unwilling to accept this true religion. (*Jihad Fixation*, p. 21)

Again in the Shareeah-Jihad comprises exertion of one's utmost effort to fight in order to raise the Word of Allah (Ta'las), and aiding in this fighting. Perform Jihad against the pagans with your wealth, yourselves and your tongues. (*Abu Dawud, Jihad Fixation*, p. 31)

4. Jihad as defined by Islamic Scholars

1. Shaikh Abdullah bin Muhammad bin Hamid : the Head cleric of the Sacred Mosque of Mecca, writes :

"Praise be to Allah who had ordained "Al-Jihad" (fighting for Allah's Cause), (i) With the heart (intentions or feelings), (ii) With the hand (weapons) and (iii) With the tongue (speeches, etc., in the cause of Allah) and has rewarded the one who performs it with the high rooms in the Gardens of (Paradise)." *The Call To Jihad, Fighting for Allah's Cause In The Holy Quran*, (*Sahih Bukhari*, vol. 1, pref. xxiv)

2. S. Abula'la Maududi states : "The Arabic words Jihad-i-Kabir imply three meanings :

(i) To exert one's utmost for the cause of Islam,

(ii) To dedicate one's resources to this cause, and

(iii) To fight against the enemies of Islam on all possible fronts with all one's resources in order to raise high the "Word of Allah". This will include *Jihad* with one's tongue, pen, wealth, life and every other available weapon". (*The Meaning of the Quran*, vol. VIII, p. 98).

3. Anwar Shaikh : "Jehad is an Arabic word, which literally means 'endeavour', but as an Islamic doctrine, it implies 'fighting in the way of Allah (the Arabic God) to establish His supremacy over unbelievers until they relinquish their faith to become Muslims or acknowledge their subordination by paying a humiliation-tax called 'JAZIA.'"

"Jehad is a perpetual war against infidels, which include Hindus, Buddhists, Atheists, Deists, Sceptics as well as Jews and Christians. According to this doctrine, a person's biggest crime is to deny Allah and Muhammad's exclusive right to be believed in and adored. Therefore, this is a sufficient cause for a Muslim state to raid and subjugate non-Muslim territories." (*Islam, Sex and Violence*, p. 112).

He further says in his book '*This is Jehad*' :

"The concept of Jehad has been presented by Islam as "a holy war in the way of Allah" as well as, "a defensive struggle against unbelievers". There is no truth, whatever, in either of these assertions. History clearly demonstrates that it is an absolutely aggressive war against non-Muslims, who refuse to accept the Islamic faith and want to worship God the way they like, but this is not acceptable to Allah, who does not acknowledge the veracity of any other faith and ardently desires to eliminate all other beliefs along with their followers." (*preface*, p. 1)

He also says that, "The following are the cardinal points of Jehad and must be noted carefully to proper understanding of this discussion :

(a) "Jehad is all about massacre, mutilation and misery and not about any moral, social or humanitarian service as the Muslim divines pretend.

Again there is a direct connection between Jehad (Murdering non-Muslims) and Paradise *i.e.* the provision of the choicest sex-after-death in the most hilarious settings ebullient with pleasures, presents and pleasantries.

Having sex after death is a novel concept, which can be realized by terrorizing, tearing and tyrannising the non-Muslims. Commission of atrocities against infidels makes Allah honor-bound to offer Paradise as a gift to a Muslim !

(b) Islam is the only true way of life : the rest is fake, foul and felonious; the People of the Book *i.e.*, the Jews and Christians are not believers but infidels. They must be murdered or enslaved." (*bid*, p. 5)

4. Ibn Warraq observes : "The totalitarian nature of Islam is nowhere more apparent than in the concept of Jihad, the holy war, whose ultimate aim is to conquer the entire world and submit it to the one true faith, to the law of Allah. To Islam alone has been granted the truth : there is no possibility of salvation outside it. It is the sacred duty—an incumbent religious duty, established in the Quran and the traditions—of all Muslims to bring Islam to all humanity. Jihad is a divine institution enjoined specially for the purpose of advancing Islam. Muslims must strike, fight and kill in the name of God." (*Why I am not a Muslim*, p. 217)

5. Imam Saraksi : "Jihad is obligatory and commanded by Allah. Any person who denies Jihad is a *kafir* and people who doubt the obligation of Jihad have gone astray." (*Fathul Qadeer*, p. 191, V. 5, *Jihad Fixation*, p. 21)

6. Sahibul Ikhtiyar : "Jihad is an ordained obligation (fareeda). One who denies it, is a Kafir". (*Jihad Fixation*, p. 21)

7. Majid Khadduri of John Hopkins University writes in 1955 : "Jihad is an instrument for both universalization of (Islamic) religion and the establishment of an imperial world state". (*War and Peace in the Law of Islam*, p. 51)

8. French Scholar Alfred Morabia : "Offensive, bellicose Jihad, the one codified by the specialists and theologians, has not ceased to awaken an echo in the Muslim consciousness, both individual and collective..... To be sure contemporary apologists present a picture of this religious obligation that

conforms well to the contemporary norms of human rights.....but the people are not convinced by this..... The overwhelming majority of Muslims remain under the spiritual sway of a law... whose key requirement is the demand, not to speak of the hope, to make the word of God triumph everywhere in the world." (*quoted by Daniel Pipes, p. 265*)

9. Dr. Muhammad Sayyid Ramadan al Buti-an Azhar scholar in his book, "*Jurisprudence in Mohammad's Biography*" mentioned :

"The Holy War (Islamic Jihad), as it is known in Islamic Jurisprudence, is basically an offensive war. This is the duty of Muslims in every age when the needed military power becomes available to them. This is the phase in which the meaning of Holy war has taken its final form. Thus the apostle of God said "I was commanded to fight the people until they believe in Allah and His messenger..." (p. 134).

He further wrote : "The apostle of Allah started to send military detachments from among his followers to various Arab tribes which were scattered in the Arab Peninsula to carry out the task of calling (these tribes) to accept Islam. If they did not respond, they (Muslims) would kill them. This was during the 7th Higira year. The number of the detachments amounted to ten," (p. 263)

He also added that 'The concept of Holy War (Jihad) in Islam does not take into consideration whether defensive or an offensive war. Its goal is the exaltation of the Word of Allah and the construction of Islamic society and the establishment of Allah's Kingdom on Earth regardless of the means. The means would be offensive warfare. In this case, it is the apex, the noblest Holy War. It is legal to carry on a Holy War."

10. Baydawi wrote in his book—*The lights of Revelation*, (p. 252) : "Fight Jews and Christians because they violated the origin of their faith and they do not believe in the religion of the truth (Islam), which abrogated all other religions. Fight them until they pay the poll-tax (Zizya tax) with submission and humiliation."

11. Amir Taher : "Islam makes it incumbent on all adult males, provided they are not disabled or incapacitated, to prepare themselves for the conquest of (other) countries so that the writ of Islam is obeyed in every country in the world...But those who study Islamic Holy War will understand why Islam wants to conquer the whole world.....Those who know nothing of Islam pretend that Islam counsels against war. Those (who say this) are witless. Islam says : "Kill all the unbelievers just as they would kill you all ! Does this mean that Muslims should sit back until they are devoured by (the unbelievers) ? Islam says. Kill them (the non-Muslims), put them to the sword and scatter (their armies). Does this mean sitting back until (non-Muslims) overcome us? Islam says : Kill in the service of Allah those who may want to kill you ! Does this mean that we should surrender to the enemy ? Islam says : *Whatever good there exists thanks to the sword and in the shadow of the sword !* People cannot be made obedient except with the sword ! The sword is the key to Paradise, which can be opened only for the Holy

Warriors ! There are hundreds of other (Quranic) psalms and Hadiths (sayings of the Prophet) urging Muslims to value war and to fight. Does all this mean that Islam is a religion that prevents men from waging war ? I spit upon those foolish souls who make such a claim." (*Holy Terror*, p. 226-27).

12. Ibn-Hisham-Al Sohaily wrote in his famous book (*Al-Rawd al-Anaf* p. 50-51) : "No two religions are to exist in the Arab Peninsula." Therefore, Saudi Government does not allow any other religion to manifest their religious task. What tolerant and peaceful religion Islam is !"

13. Ibn Khaldun (1332-1406 A.D.), Islam's great historian, sociologist and philosopher writes as below :

"In the Muslim community, the holy war is a religious duty, because of the universalism of the (Muslim) mission and (the obligation) to convert everybody to Islam either by persuasion or by force. Therefore, caliphate and royal authority are united in (Islam), so that the person in charge can devote the available strength to both of them at the same time." (*The Muquaddimah*, vol. 1. 473).

14. Abu Dawud says : "Literally Jihad means to struggle, to make strenuous effort and to strive hard. In the Islamic context, it stands for fighting against the infidels to promote the cause of Islam. In its wider sense, the term jihad comprehends all sorts of efforts made sincerely in the path of Allah to spread the religion. It may be fighting in the battle field, teaching in schools, making public speeches and producing literature on Islam." (*Sunan Abu Dawud* vol. 2, P, 684)

In this context the Prophet Muhammad himself also said, "He who amongst you (i.e. believers) sees something abominable should modify it with the help of his hand; and if he has no strength to do it, then he should do it, with his tongue, and if he has not strength enough (even) to do it, then he should (abhor it) from his heart, and that is the least of faith (i.e. jihad)." (*Sahih Muslim* vol. 1, *Hadith*, 79, 80)

15. A.A. Engineer mentions in *Rational Approach to Islam'* (p. 211) : "The concept of jihad in Islam has been grossly misunderstood both by Muslims and Non-Muslims, Actually the word, the Islamic jihad cannot be translated in any language. However its spirit can be explained to some extent. So any effort of a Muslim, individually or collectively, which promotes the cause of Islam and proves beneficial individually, and collectively to the Muslim community, in a non-Muslim state, politically, religiously and economically, is jihad. Its main thrust is always against the non-Muslims and their country to win over them, in favour of Islam, by any means, whatsoever is possible. However its mode of operation may vary with specific situation, strength and resources of the activists as well as of the opponents It is mainly controlled by the local, national and international political conditions and alignments."

16. Syed Kamran Mirza asserts that : "Historically, Jihad means Holy War. For 1400 years, Muslims always understood the meaning of Jihad as Islamic Holy War...In Islamic history, more than 80 per cent of the texts are filled with Holy

War (Jihad). Early Islam was spread in the Arabian Peninsula solely by holy wars (Jihad).".....

"The majority of the Quran's texts themselves clearly identify Jihad as physical warfare in Islam, and Islamically God's way of establishing the Kingdom of God on earth. Likewise, from the Hadith and the earliest biographies of Muhammad, it is just as evident that the early Muslim community understood these Quranic texts to be taken literally." (*Jihad Juggernaut*, p. 48)

17. Ayatullah Khomeini (1903-89) : "Jihad is a multi-faced form of warfare, more genuinely a 'total war' than that conceived by the Fascist and Communist leaders of the mid-20th century. It means armed struggle and battle; it also means war through economic and political pressures, through subversion and propaganda, through conversion of non-Muslim to Islam and through penetration of non-Muslim societies. Translated, Jihad means 'a great striving' and it calls for relentless and remorseless action world-wide." (*Quoted by John Laffin*, p.15)

Khomeini while in exile in Paris said, "Holy War means the conquest of all non-Muslim territories. Such a war may well be declared after the formation of an Islamic government....It will then be the duty of every able bodied adult male to volunteer for this war of conquest, the final aim of which is to put Koranic law in power from one end of the earth to the other."

He also said, "The person who governs the Muslim community must always have its interests at heart and not his own. This is why Islam has put so many people to death. To safeguard the interests of the Islamic community, Islam has obliterated many tribes because they were sources of corruption and harmful to the welfare of Muslims". (*Quoted by John Laffin*, p. 23).

18. Abd al-Qadir as Sufi ad-Darqawi—a great scholar writes in his book, "*Jihad a Ground Plan*" : "We are at war. And our battle has only just begun. Our first victory will be one tract of land somewhere in the world that is under the complete rule of Islam.Islam is moving across the earth.... Nothing can stop it spreading in Europe and America." (*Quoted by John Laffin*, p. 22)

19. Shaikh Zahra a leading Muslim theologian in Cairo has proclaimed :

"Jihad is not confined to the summoning of troops and the establishment of huge forces. It takes various forms. From all the territories of Islam, there should arise a group of people reinforced with Faith, well equipped with means and methods and let them set out to attack the usurpers, harassing them incessantly until their abode is one of everlasting torment....Jihad will never end....it will last to the Day of Judgement. But war comes to a close as far as particular group of people is concerned. it is terminated when the war aims are realized, either by the repulse of aggression and the enemy's surrender by the signing of a covenant or by the permanent peace treaty or truce in favour of Islam." (*Quoted by John Laffin*, p. 22-23)

20. Prof. Asma Yaqoob of Karachi University writes on 7th September 2000 :

"Jihad in its given concept denotes the meaning of an organised struggle, reform movement or resistance of Muslims living under particular circumstances, against the undivine and unjust rule of Muslims or non-Muslims." (*Jihad Fixation*, p. 217)

21. Shaikh Muhammad as-Saleh-al-Uthaimin : "It is our opinion that whoever claims the acceptability of any existing religion to day other than Islam-such as Judaism, Christianity and so forth, is a non-believer. He should be asked to repent. If he does not, he must be killed as an apostate because he is rejecting the Quran." (*The Muslim Belief*, p. 22).

22. Brigadier S. K. Malik writes in *The Quranic Concept of War* : "The Quranic view on war (Jihad) is however altogether different. According to the Book (Quran) the very invitation of war is *for the Cause of God* (Allah). It is therefore, controlled and conditioned by the 'Word of God' from its conception till culmination..... The Quranic philosophy of war is fully integrated into the total Quranic Ideology....Jihad, the Quranic concept of total strategy, demands the preparation and application of total national power and military instrument is one of its elements." (pp. 142- 143)

23. Quazi Hussain Ahmed-President Jamaat-e-Islami Pakistan "Jihad is Worship". (*Jihad Fixation*, p. 209)

24. Prof. Mohammad Ayoob of Michigan State University, mentions (September, 2000, *Jihad Fixation*, p. 212) : "In the present context of the large number of multi-religious and multi-ethnic politics, and they form a majority of members of the international system, to talk of Jihad in the traditionally popular term of struggle of Muslims for self-rule against non-Muslims is at best antediluvian and at worst pernicious in character. It harks back to the assumed division between *dar-ul-Islam* (the land of Islam) and *dar-ul-Harb* (the land of war) which bears no correspondence to the current political reality, if it ever did during any earlier era."

25. Jonah Winters—a professor in Toronto University, Canada, writes in late 1996 : "The various meanings of Jihad, as found in the Quran, can be broken down into the following broad categories. First, Jihad is the allegiance which one must hold before all others. Second, it is the way to confront the non-Muslims. Third, it is the definite way to conduct one's daily life as a Muslim. Fourth, it is a requirement for entering paradise. Fifth, it can simply be a synonym for fighting." (*Jihad Juggernaut*, *ibid*, p. 49)

26. Ergun Mehmet Caner and Emir Fethi Caner : "Strictly speaking, Jihad means a continuing *warfare* against them. Despite the explanations of Islamic apologists after the terrorists attacks, Jihad does not primarily refer to a "struggle of personal piety". Jihad is a combat on the fronts of politics, warfare, and culture." (*Unveiling Islam*, p. 185)

27. 'John Laffin writes in *Holy War Islam Fights* :

"Jihad is a passionately held ideal and Islam's most dominant obsession. As already explained, the word means literally 'extraordinary effort' or 'great striving' for Allah. Because this effort is nowhere more strenuous than in war, Jihad came to mean holy war. Its aim is direct—the subjection of unbelievers to Islam. In modern times, other means and ends have been attached to holy war but the fundamental principle of conquest in the name of Allah is constant. 'Together the passion for action and the principle of Islamic domination have made Jihad difficult for western Christians to comprehend.

Yet the rules of concepts of holy war have remained constant for centuries. They are virtually *unchangeable* because they were laid down in the *Koran*, reinforced by the Hadiths (the traditional sayings and actions of Muhammad), endorsed by the Shari'a (the law of Islam) and confirmed by Fikqh (the science of jurisprudence in Islam).

Differences exist in the application of Jihad, according to the four main Schools of Islamic Law, but these differences are in the superstructure of Jihad, not in its solid base. Some of Islam's commands and promises are still powerful after thirteen centuries, such as the effect of the promise of Paradise for those who fight in the cause of holy war." (pp. 39-40)

"A fundamental tenet of Jihad concerns the Islamic belief that sovereignty lies in God rather than in the people; it then becomes logical that rebellion against the state is viewed not merely as an act of civil disobedience but also as an infringement of the will of Allah. Taken a step further, it is the manifest will of Allah that all men subscribe to Islam; those who do not are obviously enemies of Allah." (pp. 45-46)

28. Prof. Daniel Pipes—a renowned modern Islamic scholar analyses the meaning of Jihad as per Sharia in his book : '*In the Path of God*' (pp. 43-44).

"War on behalf of Islam is known as *Jihad* and is usually translated into English as "holy war". But "holy war" brings to mind warriors going off to battle with God in their hearts intent on spreading the faith—something like medieval European crusaders or soldiers of the Reformation. Jihad is less a holy war than a "righteous war," fighting carried out in accordance with the Shari'a. Of course, Jihad must be on behalf of Islam, but the emphasis of its definition is on legality, not on holiness. A Muslim may go to battle with thoughts of Allah or he may dream of booty; the key is that his behavior should conform to the Shari'a and thereby increase the scope of its application. Not every attack on non-Muslims qualifies as Jihad; there are elaborate restrictions which, if transgressed, make the fighting non-Shar'a and therefore not Jihad. For instance, if an attack breaks an oath, it is not righteous war. Conversely, Jihad can be directed against Muslims who flout the Shari'a, including apostates and brigands—hardly what "holy war" brings to mind.

More important yet, Jihad is not holy war because its purpose is not to spread the Faith. Non-Muslims commonly assume that Jihad calls for the militant expansion of the Islamic religion; in fact, its purpose is to spread the rule of

Islamic law. The logic behind law being the central concern of Jihad has special importance for the topic of Islam and political power : to approach God properly, man must live by the Shari'a, because the Shari'a contains provisions which can only be executed by a government, the state has to be in the hands of Muslims; Muslims must therefore control territory; to do this, they need to wage war—and thus, the provision for Jihad. If Muslims do not rule, Kafirs do; by definition, the latter do not see the Shari'a as a sacred law. For expediency's sake, to minimize Muslim antagonism toward their rule, non-Muslims may enforce some Islamic precepts, especially private ones, but they would never go to the effort of implementing Shari'a public regulations. For these reasons, Islam requires the expulsion of non-Muslims from power and their replacement by believers, by force, if necessary.

Jihad, offensive in *Dar al-Harb*, defensive in *Dar-al-Islam*, takes many forms : insurrection, invasion, aid to neighbours, self-defense, or guerrilla action. In addition to polities, tribes and individual warriors, can launch a Jihad on their own. Muslim power should be extended both to areas where Muslims already live and to where they do not, for Shar'i a rule (in the Islamic view) brings advantages even to non-Muslims by preventing them from engaging in practices forbidden by God. Jihad, Muslims believe, should continue until they take control of the entire planet and all mankind becomes subject to Islam's law.

This goal has little in common with the widespread image of Jihad as "Islam or the sword." Jihad impels Muslim conquests, not Islamic conversions, leading to the political subjugation of non-Muslims, not their religious coercion. "The primary aim of the Jihad is not, as it was often supposed in the older European literature, the conversion by force of unbelievers, but the expansion—and also the defence—of the Islamic state."

29. Bat Ye'or corroborates in '*Decline of Eastern Christianity under Islam*' :

"The doctrine of *Jihad* borrowed the practices of the razzias perpetrated by the nomads but softened them with Quranic injunctions.The aim of Jihad is to subjugate the peoples of the world to the law of Allah, decreed by His Prophet Muhammad....As the Jihad is a permanent war, it excludes the idea of peace but authorizes temporary truces related to the political situation."..... The Holy war (Jihad) regarded by Islamic theologians as one of the pillars of the faith, is incumbent on all Muslims : they have to contribute to it according to their capacities, by their persons, their property, or their writings." (pp. 39-40)

"....Jihad is generally translated as '*Holy war*' (this term is not satisfactory) : this suggests both that this war is provoked by strong religious feeling, and then that its first subject is not so much to conquer land as to Islamise the population." (p. 18)

30. Jacques Ellul-observes : "In Islam, however, *Jihad* is a religious obligation. It forms part of the duties that the believer must fulfil; it is Islam's *normal* path to expansion. And this is found repeatedly dozens of times in the Koran. Therefore, the believer is not denying the religious message. Quite the reverse, *Jihad* is the

way he best obeys it. And the facts which are recorded meticulously and analyzed clearly show that the *Jihad* is not a "spiritual war" but a real military war of conquest. It expresses the agreement between the 'fundamental book' and the believers practical strivings....." Further, "since the *Jihad* is not solely an external war, it can break out within the Muslim world itself—and wars among Muslims have been numerous but always with the same features.

Hence, the second important specific characteristic is that the *Jihad* is an *institution* and not an event, that is to say it is part of the normal functioning of the Muslim world. This is so on two counts. First, this war *creates* the institutions which are its consequence. Of course, all wars bring institutional changes merely by the fact that there are victors and vanquished, but here we, are faced with a very different situation. The conquered populations change status (they became *dhimmis*), and the *shari'a* tends to be put into effect integrally, overthrowing the former law of the country. The conquered territories do not simply change "owners." Rather, they are brought into a binding collective (religious) ideology—with the exception of the *dhimmi* condition—and are controlled by a highly perfected administrative machinery.

Lastly, in this perspective the *Jihad* is an institution in the sense that it participates extensively in the economic life of the Islamic world—like dhimmitude does, which involves a specific conception of.... his economic life.".....

But it is most important to grasp that the *Jihad* is an institution in itself; that is to say, an organic piece of Muslim society. As a religious duty, it fits into the religious organization, like pilgrimages, and so on. However, this is not the essential factor, which derives from the division of the world in the (religious) thought of Islam. The world is divided into two regions; the *dar al-Islam* and the *dar-al-harb*; in other words, "the domain of Islam" and "the domain of war." "The world is no longer divided into nations, peoples, and tribes. Rather, they are all located en bloc in the world of war, where war is the only possible relationship with the outside world. The earth belongs to Allah and all its inhabitants must acknowledge this reality; to achieve this goal there is but one method : war. War, then, is clearly an institution, not just an incidental or fortuitous institution, but a constituent part of the thought, organization, and structures of this world. Peace with this world of war is impossible. Of course, it is sometimes necessary to call a halt; there are circumstances where it is better not to make war. The Koran makes provision for this. But this changes nothing : war remains an institution, which means that it must resume as soon as circumstances permit." (*Foreword Decline of Eastern Christianity under Islam*, pp. 19-20).

31. Rudolf Peters, professor of Islamic Law at the University of Amsterdam observes :

"The crux of the doctrine (of Jihad) is the existence of one single Islamic state, ruling the entire "Ummah" [Muslim Community]. It is the duty of the 'Ummah' to expand the territory of this state in order to bring as many people under its

rule as possible. The ultimate aim is to expand the territory of this state in order to bring the whole earth under the sway of Islam and to extirpate unbelief (other religions)". (p. 3)

"The most important function of the doctrine of Jihad is that it mobilizes and motivates Muslims to take part in wars against unbelievers, as it is considered to be the fulfillment of a religious duty. This motivation is strongly fed by the idea that those who are killed on the battlefield, called martyrs (shaheed, plur, shuhadda), will go directly to Paradise. At the occasion of wars fought against unbelievers, religious texts would circulate, replete with Koranic verses and hadiths extolling the merits of fighting a Jihad and vividly describing the reward waiting in the hereafter for those slain during the fighting." (*Jihad in Classical and Modern Islam*, p. 5.)

32. Bernard Lewis in his book "*The Political Language of Islam* (p. 72) writes : "The overwhelming majority of classical theologians, jurists and (Hadith specialists)... understand the obligation of Jihad in a military sense."

33. Dr. K. S. Lal, an eminent historian of Islam says :

"The Quran does not permit the existence or continuance of other faiths and their religious practices. Of the 6326 *ayats* in the Quran about 3900 are directly or indirectly related to *Kafirs*, *Mushriks*, *Munkirs*, *Munafiqs* or *non-believers* in Allah and his Prophet. Broadly speaking, these 3900 *ayats* fall into two categories-those relating to Muslims who for their faiths will be rewarded in this as well as the world Hereafter, and those relating to *Kafirs* or non-believers who are to be punished in this world, and are destined to go to hell after death."

"The Quran reads like a manual of war on mankind rather than a charter of brotherhood for all mankind. For people of other faiths, Jihad or permanent war, was the command of the Quran and order of the day. Islam recommends Jihad or perpetual war on adherents of other religions to lay hold of them, bind them, strike off their heads and burn them, in the fire of hell. This makes Islam a totalitarian and terrorist cult which it has remained ever since its birth." (*Theory and Practice of Muslim State in India*, pp. 5-6)

Main Conclusions

The aforementioned meanings of Jihad in dictionaries, explanations in encyclopedias and views of Islamic scholars, both Muslims and non-Muslims on Jihad explicitly reveal that Jihad is a multi-purpose, multi-functional and multi-dimensional activity of the Muslims.

Its literal meaning is utmost effort for the Cause of Allah or 'in the Way of Allah' which means to increase the adherents of Islam. But in Quran, the word 'strive' has been interchangeably used for 'fight' and 'slay' in some ayats. (Erfani, A-Z Quran). Jihad is the obligatory religious duty of each adult Muslim. It is personal, social, religious, and economic as well as political activity. It is the activity of the Muslims, by the Muslims and for the Muslims, both at local, national and international level. It is an open as well as a concealed activity. It is

declared as well as secret. It is peaceful as well as violent. The Khalifa, Imam, or an authorized religious or political leader and a warrior controls it.

For a Muslim, the Jihad is beyond all social, political and constitutional national law, in a non-Islamic country, if it serves the Cause of Allah and the welfare of the Muslims as a whole.

It is an eternal movement and an institution in itself, mainly against the non-Muslims. The bloody war, against the non-Muslims, has been commanded as per the injunctions of Quran, approved by the Prophet Muhammad in the Hadiths, and is fully confirmed by Sharia and the Islamic Jurisprudence.

Jihad is defensive as well as offensive war aiming to establish strictly the Law of Allah, both in Muslim as well as in non-Muslim countries of the world. However, initially Jihad—the holy war was not permissible at Mecca, when the Prophet and Islam both were weak. But at Medina, on getting stronger, it was gradually permitted, and total war against the non-Muslims was declared after the victory of Mecca, in 630 AD.

It is a permanent war against the non-Muslims i.e. Hindus, Bauddhs, Christians, Jews, Sikhs, Jains and others etc. till the whole world comes under the fold of Islam.

It is not only against the non-Muslims, but also against the irreligious, hypocritic and free thinking Muslims. Sectarian Jihad amongst the Muslims has been, and still is quite common. This appears to be permissible in Islam, as witnessed by the clashes, after the death of Prophet Muhammad, and since the early period of Islam amongst the Sunnies, Shias, Wahaabies and Ahmedias, in which millions of Muslims have been killed.

In practice, the Jihad against the non-Muslims, encompasses every conceivable and possible activity through words, pen, head, heart and hand and even weapons, which promotes the ultimate cause of the Muslim community and serves the cause of establishing Islamic rule and law in the non-Muslim territories. It is not the hidden agenda of Islam, but an open declaration of war, 'in the name of Allah', against the non-Muslims and their countries.

Jihad is more political than spiritual or religious, in nature. In Islamic countries, the Jihad aims to implement *Shari'a* totally in letter and spirit, while in secular and democratic countries, enjoying equality in law, and religious freedom, it aims to gain political power through vote bank politics, freedom to propagate their religion, conversion of non-Muslims into Islam, abduction of girls of non-Muslims and rapid growth rate of Muslims. Not only this, all types of agitations, struggles and political stratagems are fully operative under the coverage of Jihad.

Islam does not provide any religious or political right in their countries to the non-Muslim minorities, but they enjoy the same in secular countries, and manipulate several economic and political advantages under the well planned peaceful Jihad.

In brief, *Jihad is Islam*, and *Islam is Jihad*. Without Jihad, there is no Islam. The Islamic leaders claim to achieve all their religious, social and political objectives through Jihad and Jihad only, as we hear about Kashmir, in India. Since the establishment of Islam, in Arabia, the ultimate objective of Jihad, in relation to non-Muslims, had been to bring the non-Muslims under the fold of Islam, and to subjugate their countries and establish there the seventh century Arabian culture and Arab Imperialism by all possible means including persuasion, coercion, insurgency, social, religious and political stratagems, etc. and even war, if need be. Expulsion of Hindus from Kashmir and settling of Bangladeshi Muslims in Assam, North-East, West Bengal and other parts of India is a part of peaceful Jihad.

Since the establishment of Islam, in 610 A.D., the non-Muslims, the world over, had been facing the onslaught of Jihad. And the recent resurgence of Islam, particularly in Iran and other countries, due to boom in oil price, has further threatened the very survival of those non-Islamic countries, including India, which believe in humanism, human rights, equality, true democracy, freedom of thought and expression etc.

Practically Islamic Jihad is a Global Movement for Arab Imperialism as Daniel Pipes has put in 2003 that :

"Against the non-Muslims, the purpose of Jihad (whether peaceful or bloody) is totally political, and not spiritual which is an individual matter. It aims not so much to spread Islamic faith as to extend sovereign Muslim power, though the former has often followed the latter. The goal is boldly offensive and its ultimate intent is nothing less than to achieve Muslim dominion over the entire world. In brief, Jihad in the raw, remains a powerful force in the Muslim world and this goes far to explain the immense appeal of figure like Osama bin Laden in the immediate aftermath of September 11, 2001. (Militant Islam Reaches America, p. 266).

It is time for the non-Muslims, to understand the true nature of Jihad, and also take effective remedial measures, for the survival of their own existence and the sovereignty of their countries, before it is too late.

Prophet Muhammad on Jihad

- When Prophet appointed any one leader of an army, he would say to them : Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war; do not embezzle the spoils, do not break your pledge and do not, mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm : (1) invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them...; (ii) if they refuse to accept Islam, demand

from them Jezia (tax). If they agree to pay, accept it from them and hold your hands; and (iii) if they refuse to pay tax, seek Allah's help and fight them." (*Muslim*, vol. 3, no. 4294 p. 1137; *Majah* no. 2857; *Mishtkul* no. 959).

- Allah's Messenger was asked, "What is the best deed ?" He replied, "To believe in Allah and His Messenger (Muhammad). The questioner then asked, 'What is the next deed (in good ness) ? He replied, "To participate in Jihad (religious fighting) in Allah's cause." (*Bukhari*, vol. 1. No. 25, p. 26). *Muslim* vol. 1 No. 148, p. 58).
- Allah's Messenger said, "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah, and that Muhammad is Allah's Messenger, and offer the prayers perfectly and give the obligatory charity, so if they perform all that, then they save their lives and property from me, except for Islamic laws, and then their reckoning (accounts) will be done by Allah. (*Bukahri* vol. 1 no. 24 p., 25).
- By the Being in Whose Hand is Muhammad's life, "I love to fight in the way of Allah; and be killed; to fight and again be killed, and to fight and again be killed." (*Muslim* vol. 3, no. 4626 p. 1256).
- The Prophet said, "One who dies but did not fight in the way of Allah, nor did he express any desire (or determination) for Jihad, died the death a hypocrite." (*Muslim* vol. 3, no. 4696, p. 1272).
- The Prophet said, "He who murders another, the property of the murdered becomes the property of the murderer. (*Ibn. E. Majah.* vol. 2. p. 182)
 - **Allah's Messenger said, "Know that Paradise is under the shades of swords"** (*Bukhari* vol. 4 : no. 73 p. 55).

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Anwar Shaikh on Jehad

- "Jehad means killing or getting killed. And God makes a binding promise of Paradise to those who kill infidels or get killed by them ! In fact Jehad is a Sacred name of Terror." (*Islam and Terrorism, preface, vi.*).
 - "Allah has made it obligatory for all humans to embrace Islam : those who refuse to accept it, qualify as the "Satan's Party" and must be eliminated by the Muslims, who rank as "Allah's Party", Rejection of Islam is the most heinous crime that one can imagine, and for this reason one is liable to a terrible punishment : Allah Himself declares war on infidels and legitimises the most despicable acts such as murder, rape, arson and enslavement of non-Muslims, when

they are committed to spread Islam." This is called "Jehad," the Holy war." (*Islam—the Arab imperialism* p. 148)